

The main concepts of the theory of culture of the XXI century

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Annotation: the article scientifically describes the urgent problems of modern cultural studies and ways to solve them, as well as the importance of the concept of the development of national culture in the development of an updated Uzbekistan, reflecting on the main concepts of cultural theory.

Resume: the article examines topical problems of modern cultural studies and ways to solve them, as well as the main concepts of the theory of culture, and also scientifically substantiates the importance of the Concept of the development of the national culture of a renewed Uzbekistan.

Keywords: culture, theory of Culture, National Culture, concept, enlightenment, renewed Uzbekistan, spirituality.

The culture that forms the basis of the spiritual life of society can be judged as a phenomenon that, during historical processes, embodies complex, contradictory progressive, more variable characteristics in terms of content and essence in relation to politics and economics. Literally, culture is the driving force in the development of society's life. Manifested as important components of culture, science, educational upbringing, art, religion, etc. have a communicative character in their own way, to which various historical periods and realities have been stamped.

The famous German philosopher of the XVIII century I.G. Gerder said that while setting out to write his fundamental work, "ideas on the philosophy of humanity", "there must be no more vague word than the phrase of Culture" (1). Even from the point of view, the points noted indicate that the Thinker correctly understood the main difficulties in determining the concept of "culture", its complex, contradictory and multifaceted essence. Everyone understands this phrase based on their worldview. Therefore, no clear and single-stop explanation has been created regarding the concept of "culture". After all, the essence of the word "culture" is so wide that there is no way to describe it in one word. In 1952, American Scientists A. Kreber and A. Those who calculated the 164 descriptions of the clachonian culture and the aspirations aimed at unraveling more than 100 essences reached the 257 definitions they collected in 1964, and this number is now doubled. UNESCO experts estimate that this number is approaching a thousand. Such an interest of World Scientists in culture proves its inherent complexity as a concept and constant progress. Reality culture is such an infinite concept that its limit cannot be determined and set to a certain norm. That is why, recognizing that its types, essence of content, range of possibilities are very wide and in constant development, everything that is created by man is called the entire human world culture, as long as the definitions given to culture exceed a thousand. It can also be noted separately that in modern cultural studies, three approaches are distinguished when describing culture: anthropological, sociological and philosophical. The fact that the concept of "culture" has many meanings is also expressed in theories and concepts related to various cultural studies. Referring to a little history in this matter, HU111 the end of the XIX century in the first half of the XIX

century, cultural concepts have developed, which can be divided into naturalistic concepts and idealistic concepts. The enlightened concepts of culture, which we assume today and draw conclusions about, were embodied in the works of French, German thinkers, and as a result of their unbiased work, enlightenment was emphasized as the most important stage in the process of continuous progress of society. Educational concepts of culture J.J.Russo, I.G. Thinkers such as Gerder developed.

German thinker Johann Gottfried Gerder created the national spiritual concept of culture and revealed the national character of culture. The scientist made it plausible from a philosophical point of view that there are several centers of World Culture and that culture belongs to one and all peoples. Until then, culture is a certain stage of historical progress, and science is inextricably linked with the level of achievements of Science and enlightenment. It develops under the influence of living human forces, while differences in cultures are expressed by different degrees of development of these peoples. According to Gerder's philosophical thought, culture expresses human improvement, and science and art play the main role. This takes into account the free thinking of a person's intelligence, intellectual potential.

By the beginning of the 20th century, the emergence of sociological thinking gave the opportunity to study various aspects of culture and religion by sociologists. This, in turn, became the basis for the emergence of an approach to the taxation of society and culture, that is, in the axiological (values) system. As a result, for the thought of Cultural Studies, this was a very important moment, which led to the emergence of a new concept of culture and the emergence of a sociological school in cultural studies. The founder of this school was the American sociologist Pitirim Alexandrovich Sorokin, originally a Russian, this school had brought together researchers who sought the foundations and essence of culture in the social nature of Man and in the social organization of mankind. According to Sorokin's opinion, cultures are not limited in either time or space. They constantly use the achievements of past cultures and civilizations, neighboring cultures. Different cultures can alternate from achievements in different fields. It can be seen from this that, unlike other philosophers and culturalists, Sorokin analyzes modern culture and also highlights its crisis States. It is then that the emotional culture that prevails today seeks to be free from religion and morality and places its values around everyday life. His characters are becoming farmers, workers, housewives and even criminals, madmen. Such a culture does not have absolutist ideals, the emotional caiffe is aiming for Safa and Consumerism.

Assuming the sociological concept of culture brought into science by Sorokin from the point of view of today, a culture crisis arises, new concepts such as "crowd culture", "unwashed culture", "culture without measures", "counter culture", "subculture" appear in the development of culture and are manifested as signs of a culture crisis. We know that the culture is a created blessing, art is its high level. But today, in some cases, art has become a commodity and is an application of advertising, not raising an individual to a height, but lowering him to the level of a crowd. The saddest thing is science.....there is no connection with science, morality, religion, art. One whole worldview is changing with sohta scientific, sohta philosophical, sohta religious views and sarqits, irims, and also affects the quality of morality and humor. For example, the notion that the family is sacred is also disappearing, losing the so-called indestructible union, and becoming a temporary cohabitation. Instead of freedom, hurficry, concepts such as violence,

rudeness prevail, causing various problems in relationships between people. The culture, once common to urbanites, became "civilized" and crushed over the years under the influence of various factors. Now the concept of culture, from the need for decency morality, has become an element that supposedly determines glory. Own "culture" of hatti movements such as guest waiting, eating, listening to music, public transport and hakozi were brought to the surface. In connection with such sad circumstances, the head of our state ShavkatMirziyoyev noted : " at the same time, negative trends that are prominent in literary artistic processes, in particular, commercialization in the sphere of culture, the priority of personal interest, the market for ideologically artistically shallow works are becoming agile, do not remain without concern. If we organize our work in the field of Education, Culture and spirituality on a clear system and do not increase their effectiveness, we will not build our tomorrow, to our own ends etolmaymiz. Biz in order to educate our youth in the spirit of national and universal values, we need to mobilize our strength and capabilities." (2)

1. Sh. M. Mirziyoev. persistently continue our path to national development and take it to a new level. The. 2017. 479 b.

From the point of view of cultural studies, the attention to the above issues is exactly in line with the demand of the current period. Because it is impossible to completely solve the existing problems in the life of society only if it is necessary to strengthen the economic, political events, the right order. This also requires rebuilding the spiritual life of the community. Therefore, in order to regulate relations in the field of culture in today's rapid process, to maintain the spiritual wealth of our people in the process of historical development of our country , to form spiritual, enlightened, independent-minded creative personalities, and to systematically establish the cultural and social sphere, the concept of the development of national culture in the Republic of Uzbekistan was adopted. The acceptance of the concept is of great importance, and the results observed from it serve precisely the modern problems of cultural studies and their positive solution:

The situation at the beginning of the 21st century has become somewhat entangled, as one of its modern trends, cumulative, that is, negative consequences are obtained, which arise as a result of the mixing and mixing of several cultures;

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